The Christian Sun.

In Essentials—Unity, in Non-Essentials—Liberty, in All Things—Charity.

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EDITORIAL COMMENT.

The Bible in the Schools.—More and more are we coming to learn that the Bible is not only a Book of wonders and miracles, but that it is literature also, and that of the very highest type, measured by all human standards. Moreover, aside from all theological and religious teachings, it is the best treatise on morals, as students of ethics are agreed, ever written. No wonder, therefore, the schools are using the Bible as a text-book. Why should they not do so? If literature is to be taught, here is the best. If lessons of real life are to be studied, here are the truest and surest. If morals are to be inculcated, here are the sanest and safest rules ever laid down for the building of human character.

Dr. Charles W. Dabney, President of the University of Cincinnati, in a remarkably lucid address at the State Normal and Industrial College Commencement recently used these words:

"We have been deterred from using the greatest book of morals in the world and the ages—old methods of religion, through fear of offending the sects.

"Some religious sects even threaten us with the destruction of our public schools of we undertake to teach any religion in them, and some extremists like the Roman Catholics and the Hebrews even wish to prohibit the use of the Bible in the public schools.

"These people should learn to distinguish between theology and religion. Theology, the science of God and his relations to man, is a subject we should all study, but not in the school. Religion, as the science of life, is, or should be, the chief subject of study in the school. It was Huxley, the agnostic, who called the Bible 'the best book of morals the world possesses.' As a history of the development of the race, the Bible should be the chief text book in the schools. Men have used it 2,000 years, and parts of it for 3,000 and over, and today the whole civilized world is using it in one way or another, with the exception of some American cities and states. The sects only desire to exclude the Bible and religious teaching from the schools for fear that someone shall teach the child something opposed to their sect. If they would distinguish between sectarian theology and universal religion, there would be no trouble on this score. To exclude from the schools these noble Bible histories and biographies, the beautiful Psalms, the prophetic works, and especially that sublimest of all utterances—the Sermon on the Mount—together with the life of Christ and still use the histories and literature of all other nations is simply senseless and monstrous!"

That Which Counts.—There is one thing worth while in the universe. That one thing is the building of the right sort of character. Every thing else will waste and perish. Character alone endures. Time will not waste this; eternity will not destroy it. "Let this mind be in you which was in Jesus Christ," wrote an inspired one. The totality of one's mind is one's character. The injunction is, then, to have the character that Jesus had. And it were worth a life of ceaseless effort and striving to build a charaacter in any manner approaching that of the the Nazarene.

Now upon individual character does the hope, the salvation of the race depend. Society is made up of individuals, and the only way you can reform society is to reform the individual members of society. You must reach and save the individual if you would reach and save society. The only way of improving the charaacter of society is to improve the character of the individual. Dr. Charles W. Dabney, already quoted in these columns, in his commencement address at Greensboro recently, spoke with keen discernment and great mental acumen when he declared that:

"We are too prone in this country to think that dogma and doctrines make men and that laws and statutes make society. For every error in human life we propose a human law. 'Be it enacted' is the American remedy for every fault and defect in the lives of our people. As a matter of fact, the only way to make society better is to improve the character of individual men and women. It is not a statute, but the spirit, it is not doctrine but deeds, not creeds but character that count in this world. Character is the essence of our being. In the lower world of plants and animals heredity and environment determine most things, but in the world of spirits, to which human beings belong, the will directs their development. Man is what he makes himself, both physically, intellectualy and morally. Character is thus the most imperial thing in the universe. Because he is what he is, the only being besides the Creator, who can overcome the forces of heredity and the influence of environment and make himself physically, mentally, and morally, man is the prince of the universe. Character thus makes a man a creator like his God, the maker of his own being. The teacher, therefore, who labors to make character, works with God, the creator of the universe, while the men who undermine character are working with the 'prince of the power of the air' to reduce this beautiful universe of law, love, order and righteousness, to a state of hate, chaos, confusion and sin."

—In a speech at Jackson, Mich., June 4, President Taft declared that Socialism is the great problem that confronts the American people, the issue that is soon to come and that must be skillfully met, "that problem than which we have had no greater in the history of the country.".

—The Fayetteville Observer, June 1, tells of a pet poodle dog at Hope Mills biting 33 persons recently. At that time there was nothing suspected as to the rabies. Next day the dog died. Last week one of the victims, Mr. Walter Fisher, died a most horrible death from hydrophobia. The other 32 persons have all gone for the Pasteur treatment in Richmond or Raleigh. We never know when danger and death lurk at our very door.

—Dr. W. P. Few, former dean and professor of history, has been elected President of Trinity College, Durham, N. C., to succeed Dr. Kilgo, who was made Bishop of the M. E. Church, South, recently. Dr. Few is a ripe scholar, a close student and a good business man. He has been connected with Trinity for somo years.

TEACHER TRAINING—THE HOW AND THE WHY.

An Address Delivered before the Southern Christian Convention, Suffolk, Va., April 29, 1910. By Rev. H. E. Rountree, Waverly, Va.

I apreciate the honor done me in the invitation to speak to this Convention, especially upon a work so vitally essential to the Church. I am greatly interested in Teacher Training. I hope to be able to make it my life-time work. There is a greater opportunity here than the pulpit offers, and that hy no means is meant to detract any credit from the pulpit.

I do not pose as having attained any great degree of efficiency in this work or as fully equal to the task of picturing to you the merits of the work, but I am posing as a "leading" man in this part of the program. I use "leading" advisedly. I mean a leader like the Irishman's son in the theatre. He leads a horse across the stage and back again. I am gonig to lead this horse of Teacher Training across the stage of this Convention and back again and let you see him. And in this sense if nothing more, I shall call myself the leading man.

These are days of swift and far-reaching changes in the whole educational world. Some of them are the steady developments or orderly progress, and some of them are almost siesmic in their shock and destructiveness . Educational life is moved in a way we know not, but that elusive, but masterful, thing called "The Spirt of the Age." The Schools and Colleges are granted almost unbounded liberty in our land, and upon them is bestowed the largest single expenditure in our national account. And yet it is the educational system which is really closest to the life of the people —it is their pride, and derives its immense revenues from their support. Then the sources of income in taxes for our public schools and state colleges and certain wast fortunes by men of wealth are all given to the public school. There has never been anything in history like the non-religous education of the present day.

The insistent demand for industrial training is working rapid changes in schools and colleges everywhere. The urgent call for a complete change in the very purpose of the high school and for an entire reconstruction of its courses of study, will bring educatoin to a very different basis from that which it has stood upon in the past. The last ten years have been most revolutionary years, and yet these changes seem to be only beginnings.

Now, this vast and splendid system of non-religous education is at once a challenge and a call for higher education in the essential truths of religion. The new emphasis upon the child which comes not only from the keen insight in the needs of the daily life, but from new studies in phychology and biology, gives a value to the earlier years of life which never came within the vision of any larger number of men before. This places upon the church a responsihility for an institution which shall be truly educational and which shall have a dignity and thoroughness in its methods that will enable it to stand by the great secular institution of today. The inadequacy of religious education in our land is frankly acknowledged. Criticism is being made constantly, and the Sunday school has recently come in for a very sharp criticism in high educational journals. Our friends and our critics alike are coming to see the need of a higher order of training than the Sunday school has been enabled to give its teachers in the past, and it is now that the standards which are being set before us are proving themselves most clearly adapted and wisely efficient in the widest realms of Sunday school service.

Teacher Training—How and Why?

I do not suppose it is devolved upon me to describe to this assembly what "Teacher Training" is. I am confident that I speak to an audience as intelligent as the progress of the times I am confident also that your hearts are as intensely interested and consecrated to this thing as they possibly can be and you need no further glow of inspiration.

But I do desire to disclose, as far as I am able to discern it, the spirit of the educational world and discover its main currents of activity in our church; for I take it that there is a call to Sunday School Teacher-ship that we can answer,—and serve only as we are ahle to blast the rocks and blaze the path.

I want to hold dancing before you, if possihle, the pace of progress which has developed in such a brief history. I want to hold before you such a reality of her achievements and such a glow of her possibilities that we can see we are well in the rear of the ranks. And may this vision be not merely a fancy, but something which may become the chief corner-stone of our church.

When I read Dr. McElfresh's last report that there are 71,052 Teacher Training students in America (possibly 80,000 hy this time) and that this great increase was the product of less than twenty years' work and of less than three years' record, and further that the states of Pennsylvania and Ohio alone had over thirty thousand of them, and that these had grown from less than 7,000 within the past twelve months, I felt like the Wyoming delegate at the Louisville Convention.

At the International Sunday School Convention at Louisville (in answer to the roll-call of states) the reports were verbally given by the various state chairmen. When the Lone Star State was called, a brawny specimen of southern manhood stepped out into the aisle, holding his hat high above him, with exceeding pomp and pride said, "We represent the great State of Texas. The first woman born in Texas is still living. She now has a population of over three millions." Everyhody laughed.—Then pausing a moment in his bewilderment to know what he'd say next, a voice from the Wyoming delegation on the other side of the auditorium rang out in clearest tones: "Send that woman to Wyoming, we need her."

When two states claim nearly half of the 71,000 enrolled, I felt like saying, "Send that thing to Virginia. We need it." I think we might say, "Send that thing to our church. We need it."

It is coming to Virginia. . . . There are perhaps today fifteen hundred Teachtr Training students in Virginia. Seven hundred of them are enrolled with the State Association. . . . It's coming to our church. The report we have just listened to is exceedingly encouraging. God hasten the day when we shall be able to numher ours among the thousands and come to feel that we are not so far behind after all.

Some Things We Are Not We Ought Not to Be.

Are we so far behind? I will not attempt to show how far, but there are some things worth noting in passing. **There are some things we are not and ought not to be.** I mean by this, that with some there is a false idea of spending money, and energy, and time, and self, "boosting" and blowing a thing simply upon the wind. I don't think we do that. There is a gathering of figures with some from every conceivable source which upon examination are nothing but figures, not adequately representing the exact conditons of things at all. I do not think we are doing that. With some the sale of a book counts the enrollment of a student. God save us from that. We don't need to report our hundreds enrolled and upon examination find that half of them are false entries. We do not need particularly to adopt the methods of other denominations, though we may do so to our very great credit. We don't need to follow the dictates of any organization or person, though we may do so with great credit. These are some of the things we are not doing. These things

bespeak our conservatism and modesty, but I fancy we let our conservatism sometimes carry us to fault. Conservatism is commendable, but when run to seed is an impediment to progress.

Now there are

Some Things We Are Not We Ought To Be.

We are just twenty years behind in our Teacher Training Course. I suppose there is no apology nor fault for the delay. But a statement: It is to be regretted that we did not launch a Teacher Training Course before now. We have been an impediment in our own progress by not doing so. But this is no longer a fact. We now have it, a complete Advanced Course. How shall we use it?

I do not know that I should concede it to be my duty to outline to this assembly how it shall be done, though my subject indicates I shall. This may be better done by the Committee. But since I am called upon to say, I want to say this: That Teacher Training in our Church must be done in the same way it is done elsewhere, viz.: personal touch, direct and continual correspondence, literature specific for the purpose. The work must be put upon the simplest and the most practical basis. The homes and the schools must be flooded with the literature and overpowered with the personal touch. The plan—the work—the results—and the rewards, such as the church expects to offer must be clearly outlined and described.

By "Literature" I do not mean an occasional article in The Christian Sun. God bless The Sun! I love it. It is a most delightful and welcome visitor to my home. But I do not believe that The Sun will ever launch Teacher Training to any superseding extent. By "literature" I mean such as is gotten out by other denominations, or the International Associaton and handled with the magnetic personality. Literature! We haven't got it.

With all credit to our tireless and efficient workers and with no disparagement whatever to the great work they have done, our people as a whole have no decided idea as to the whole plan of Teacher Training. This all ought to be before them. Our certificates, diplomas, seals, et cetera, and cuts of the same (et cetera too) ought to be before our people, either that or whatever we expect to offer.

Besides, our people ought, by some means to be inspired to study for recognition. . . . Every class I have heard from yet in our church has, it seems, absolutely no ambition for diploma or public recognition of any sort. . . . They are simply taking it along, so, perchance they may be helped; having therefore no goal they easily fall into neglect, and the press of other responsibilities drives Teacher Training out and it is lost. Teacher Training is the most important factor in our Sunday schools and Church. And why not give it first place? . . It is conceded to be the greatest by others. They are pursuing it enthusiastically. Why can't we do as well? Are we less capable than they? Never. Are we of less worth to God than they? No. Does the work seem more important to them than to us? It may seem so to others, but we would be ashamed to acknowledge it. More inspiration we need.

Again, **we need a work more elementary.** The necessity of a First Standard Course which is completed by students within one year as a rule, is conceded everywhere. While most thoughtful students are working toward the Advanced Course and all organizations, church or state, have the Advanced Course, yet the greater number of teachers must be led first into a course that can be completed in one year's work. Its inspirational and educational power, which seems so elementary, has proven many times in intellectual circles to be of a worth that can no longer be questioned. We need to introduce this speedily into our church and push it faithfully and carefully till a higher attainment in the elementary work supersedes in the advanced work. The advanced work then will not seem so hard and will be a greater reality with our people.

We need a larger vision of the work. One of the best things I know in the field of Teacher Training and promises to produce largest results is the recognition it is having in schools and colleges. There are five colleges in the State of Virginia conducting Teacher Training Classes, or Biblical Pedagogy, in connection wtih the college course. Teacher Training is being urged upon the colleges as a medium of great results. The time has come when this department of the church must receive highest recognition by the church thru' educational channels. The close relationship to schools and colleges whose course of study and religious spirit fit men and women for this work is one of the duties upon us, and this very union, which is now knitting closer in this country is one of the encouraging signs of the times and will be to any church who adopts it.

Relation of Church to State Work.

And now I want to speak of the plan of cooperation with the International movement. I have found that there is a question with a great many as to what their duty is to the International Association, and just how far their loyalty should go to their own course. Every one should, if practicable, take his own denominational course, and where denominations wish to enroll and conduct their own examinations, it is advised that the students enroll with them. Every one enrolled as such completing the course, either First Standard or Advanced, is entitled to the International diploma as well as the denominational one. It can be had for the asking by furnishing the names and the grades through the proper authorities. There are two kinds of diplomas: the denominational with the International seal, and the International, to which may be attached the denominational seal.

The idea of the International Association is to stand as the servant of all denominations; to cooperate with them; inspire their students, and work for the highest good of the Sunday school, and the highest educational results in Teacher Training. All friction is sought to be avoided and the denomination is given the right of way. But we must not forget that the great work, not only of Teacher Training but of every other department of the Sunday school has been done through the International movement. Most denominations realize this and do their whole work through the state and provincial secretaries.

I do not yet see wherein we are prepared to handle our Teacher Training all alone. It may be we never shall be. It, perhaps, might be as well if we should not, provided the course itself is well managed. Personally I think it is best and the proper thing for the present to establish our leadership,—define the International work to our people, and leave all our Teacher Training to the International Association through the State. This being done they are in touch with the livest wires,—greatest work, and greatest results. In this way there might be a great many diplomas issued before another session of this Convention. Besides, International recognition means much more to me than the denominational recognition. They will give it to us free of charge. That is more than we can do for ourselves.

Listen! The days of richest opportunities are at hand for seed-sowing in the Teacher Training field. The past six months have witnessed marvelous activities in Sunday school educational lines, and the time to urge all people to the greatest diligence has come. Success has been put in our mouths, and all "doubters" and "laggards" are assured as never before, that Teacher Train-

(Continued on page fourteen.)

NOTES AND PERSONALS.

—Prof. Lawrence's comprehensive write-up of the Commencement under the caption of "Elon College Notes" will be read with interest by the hundreds who love the College, but were not here to enjoy the closing of its twentieth year. Each year is an epoch in the life of an institution and its record is of value and worth to students and observers of history.

—Dr. W. W. Staley went from Elon to Dover, Delaware, to assist Dr. Lightbourne in his dedicatory services last Sunday. Dr. D. A. Long went to Suffolk to preach for Dr. Staley Sunday morning and evening and to Portsmouth to assist Bro. Harrell at the opening exercises in his new church Sunday afternoon.

—Get ready for the Young People's Conventions. They have been called Sunday School Convention heretofore, but Prof. Smith informs us that, in order to embrace all departments of our work, Christian Endeavor, Organized Classes, etc., the name has been enlarged. At any rate these conventions should amount to very much in giving help and inspiration to our Sunday school, Christian Endeavor, and other Christian organizations.

—The Board of Trustees of Elon College, always conservative in such matters, conferring two honorary degrees at the Commencement last week, that of Doctor of Divinity upon Rev. J. F. McCulloch, Editor of Our Church Record, Greensboro, N. C., and upon Rev. A. W. Lightbourne, Ph.D., pastor of the People's Christian Church, Dover, Delaware. Both of these men are capable and worthy, and will wear their titles with becoming grace, dignity, and modesty.

—Among the ministers, graduates of Elon, returning to join in the Commencement festivities and give glad greetings to the graduating class, were L. F. Johnson, Raleigh, M. L. Bryant, Berkley, W. T. Walters, Winchester, C. E. Newman, Henderson, I. W. Johnson, Suffolk. These are among the loyal sons of Elno, who, grateful to their Alma Mater for blessings and benefits received, do not forget to lend a helping hand to the institution when time and opportunity afford. It was a pleasure to see them and greet them at Elon again. Their presence added much to the success and joy of the occasion.

—Rev. H. E. Rountree, Waverly, Va., writes "I notice from The Sun that I have been made Chairman of the Sunday School Board of the Southern Christian Convention. I beg to advise that I have not received any notice of such an appointment and know nothing of it. I do not consider the work in my hands and therefore cannot take any steps in plans. The one appointing Bro. Rountree should furnish him his credentials, obtain his acceptance, or appoint another man to this important station.

—Rev. J. P. Barrett, D. D., left Dayton, O., May 26 for New York, whence he sailed May 28 on the Columbia of the Anchor Line for Edinburgh, Scotland, to attend the World's Mission Conference which convenes in Edinburgh June 14-24. Dr. Barrett will represent the Christian Church at the Conference. He is expected back at Dayton about July 1.

—That prince of church builders, Rev. H. W. Elder, Columbus, Ga., has already built seventeen churches and "wants to build others." He is a young man. Seventeen everlasting monuments to this consecrated man's energy and devotion! No preacher ever had a more enduring monument to his memory than a church, and not many people live who have seventeen monuments. God bless dear Bro. Elder, and multiply his kind among the ministers of the Christian Church.

ELON COLLEGE NOTES.

—The first week of vacation is extremely quiet,—always is. The great contrast betwen this week and the Commencement week intensifies the feeling of loneliness and quiet in a college town.

Elon never had better weather for Commencement nor used the opportunity to better advantage. Every part of the program was successfully and impressively carried out. The attendance was unusually large and the order was never so good as at this Commencement. All marshals were vested with police authority, but not a single arrest was necessary by them or by the town police. If any person was intoxicated he was not in evidence. This fact accounts largely for the excellent order among the crowds in the auditorium and in the town.

At eight o'clock Monday evening, May 30, the six representatives from the three literary societies, (previous exercises of the commencement were spoken of in these notes last week), rendered an excellent program to a full house. The order of speakers was as follows: Mr. Edgar T. Hines, Philologian, an oration, subject, "Our New Citizenship," Miss Bessie McPherson, Psiphelian, an essay, subject, "The Conservation of our Intellectual Resources"; Mr. Jennings S. Lincoln, Clio, an oration, subject, "The Unfinished Voyage"; Mr. Marvin W. McPherson, Philologian, an oration, subject, "Flowers"; Miss Beulah F. Foster, Psiphelian, an essay, subject, "The Old Dominion's Harvest of Books for the Year 1909"; Mr. Rosser L. Walker, Clio, an oration, subject, "Dives and Lazarus." The College orchestra under the leadership of Mr. R. A. Campbell, rendered several pieces to the great delight of the audience, during the progress of the evening's program.

The Literary Program.

Tuesday morning at 11:30 the literary address was delivered by Rev. D. A. Long, of Graham, N. C., to a magnificent audience. His theme was "The Influence of the Bible upon Literature." Dr. Long's extensive learning and his rare gifts as an orator made this an inspiring and instructive hour.

Alumni Business Session.

The annual business meeting of the Alumni Association was held in the Y. M. C. A. Hall Tuesday afternoon, May 31, at 4 o'clock. In the absence of Rev. C. H. Rowland, president, Rev. C. E. Newman, the Vice President, presided.

Besides routine work, the Association voted to award the Alumni Junior Scholarship at this Commencement, that it be good for one year and be of $50 in value covering literary tuition. W. P. Lawrence, who was appointed a year ago to secure funds to endow the Scholarship reported $650 in cash and pledges, all bearing six per cent. interest. The Association directed that this amount be supplemented by $100 from the Alumni treasury. These funds, as collected, are to be paid to the Board of Trustees as an endowment of the Alumni Junior Scholarship. W. P. Lawrence was continued as a committee on soliciting funds, and the purpose is to endow a second scholarship as early as possible to be known, perhaps, as the Alumni Sophomore Scholarship. The Junior Scholarship for the year 1910-11 was awarded to Mr. J. S. Truitt, as announced on Commencement day by Dr. W. C. Wicker, the newly elected president of the Association.

The Association elected the following officers: President, Dr. W. C. Wicker, Vice Presidentt, Rev. C. E. Newman, Secretary, Mrs. W. A. Harper, Treasurer, Mrs. W. P. Lawrence.

The Association approved the action of the Executive Committee in taking two shares of stock at $25 each in the Weekly Publishing Company, and a number of new subscripions were handed over to the Circulation Manager.

The Annual Concert.

A crowded auditorium gave close attention and hearty applause to a well rendered program by the Department of Music Tuesday evening. Those taking part were: Mr. E. T. Hines, baritone solo; Mr. O. M Barnes, bass solo; Miss

Alene Patton, piano solo; Mr. R A. Campbell, bass solo; Mr. W. W. Elder, tenor solo; Mrs. J. W. Barney, piano solo; duet by Misses Nannie Baker Farmer, soprano, and Sadie Fonville, alto; Miss Macie Farmer, piano solo; Miss Kathleen Long, soprano solo; Miss Lois Davidson, piano solo; Mr. W. F. Warren, tenor solo; Mrs. C. J. Kee, soprano solo; and Miss Beulah Foster, piano solo. Miss Ethel DuRant, who was to have opened the concert with a piano solo, was absent on account of sickness. The Department continues its highly efficient work of instruction. During the past year there were forty-three students in piano, twenty-four in voice, and four in harmony.

Graduating Exercises.

The graduating exercises took place at 11:30 Wednesday morning, June 1. This was the chief event of the Commencement and a great throng was present so that he auditorium ante rooms and all available standing room in the adjacent halls could not accommodate the multitude. The Academic procession began forming at the President's office at 11 o'clock and was in the following order: the Trustees, Candidates for degrees and certificates, invited out-of-town speakers, the faculty, and the Alumni. There being a large number of the latter, the procession was long and impressive as it filed into the auditorium under the strains of excellent music by the College Band.

Prof. W. A. Harper, acting President of the College, during President Moffitt's illness, and newly elected Dean with presidential authority pending Dr. Moffitt's recovery, presiding, asked the great audience to rise, and Rev. J. O. Atkinson, D.D., led in prayer.

The salutatory of the graduating class was delivered by Mr. W. F. Warren, of Prospect Hill, N. C., his subject, "Goldsmiths or Soul-smiths—Which?" Miss Carrie Boyd of News Ferry, Va., read an essay on "The Silences." Then came an oration on "The Incoming Tide" by Mr. A. Liggette Lincoln, of Lacey Springs, Va. The next was an oration by Mr. Leon E. Smith, of La Grange, Ga., on "The Unguarded Gates." Miss Nannie Baker Farmer of News Ferry, Va., followed with an essay on "The Impassable Gulf." The last speaker for the class was Mr. J. W. Barney of Clearville, Pa. He delivered the valedictory, and the subject of his oration was, "Lest We Forget."

The diplomas and certificates were delivered by Rev. W. W. Staley, D. D., Chairman of the Board of Trustees. The Bibles were presented to the graduates in an appropriate address by Dr. H. L. Elderdice, of Westminster, Md.

Five gold medals were awarded to the class as follows:

The Dr. R. M. Morrow Thesis medal for the best thesis to Mr. J. W. Barney; the Long Memorial medal for the highest average of scholarship during the college course to Mr. J. W. Barney; the Stanford Orator's medal for the best oration on Commencement day to Mr. Leon E. Smith; the Moffitt Essayist's medal awarded for the best essay by a young lady of the graduating class to Miss Carrie Boyd; and the J. W. Wellons Scholarship medal for the highest average grade during the year by any student in college, to Mr. W. F. Warren, whose average was 97½.

Conferring of Degrees and Honors.

Bachelor of Arts.

John Willis Barney, with highest honor, Pennsylvania.

William Wytch Elder, with high honor.

Alonzo Cleveland Hall, with high honor.

Asa Liggette Lincoln, with high honor.

Leon Edgar Smith, with high honor.

William Franklin Warren, with highest honor.

Bachelor of Philosophy.

Carrie Hubbard Boyd, with high honor.

Nannie Baker Farmer, with honor.

Nannie Emma Farmer.

Maacie Virginia Farmer, with high honor.

Claude Cleveland Fonville, with honor.

Master of Arts.

Henry Milton Loy, Ph.B.

William Thomas Walters, A. B.

Certificates in Music.

William Wytch Elder, voice.

William Franklin Warren, voice.

Certificate in Art.

Miss Martha Annie Watson.

Certificate in English.

Miss Bettie Allena Stephenson.

Doctors of Divinity.

Rev. J. F. McCulloch, Greensboro, N.C.

Rev. A. W. Lightbourne, Ph. D., Dover, Del.

Changes in the Faculty.

Professor W. A. Harper becomes Dean of the faculty with presidential powers during Dr. Moffitt's absence.

Dr. E. E. Randolph, Professor of Chemistry and European languages, retires upon his own motion to accept the Chair of Ancient Languages in Erskin College, South Carolina. Professor J. T. Cobb, of the Chair of History, retires by his own request, looking to a position in the South-west. Miss Mary Lou Pitt of the Department of Music retires upon her own motion.

Professor N. F. Brannock of the Chair of Chemistry and Physics, who was at Johns Hopkins University on leave of absence last session, returns to take up his work. Mr. Sylvester G. Rollings, A. B., of the Class of 1908, was elected to the Chair of History and Sociology with leave of absence to do post graduate work in a university.

Mr. W. F. Warren, who won the Scholarship medal, is made an instructor.

The vacancy in the Department of Music created by Miss Pitt's retirement will be filled later.

Miss Ethel Clements, who has been studying in Boston the past year, becomes instructor in Expression and Physical Culture.

The Art Exhibit.

From four to six o'clock Wednesday afternoon was the Art Exhibit on first floor of the Administration Building. The more than 150 paintings artistically arranged made an excellent showing for this Department and attracted throngs of admiring visitors. Miss Bryan, the Director of this Department, has had a good year, and prospects for a better year in 1910-11.

The Alumni Evening.

The Alumni Address by Miss Jennie Herndon at 8 o'clock Wednesday evening was on "The True Optimist." It was one of the best Alumni addresses ever delivered here, and Miss Herndon's superior gifts as a reader made it all the more appreciated. The audience was the largest perhaps we have ever had at an alumni gathering, the Auditorium being well filled and the music by the large College band was inspiring.

The Alumni banquet following the address was held in the West Dormitory dining hall. Major Elijah Moffitt was toast master. Misses Mary Lou Pitt, Ruth Jones, Alma K. Newman, and Professor J. T. Cobb were a most successful banquet committee and put every one of the large company present under many obligations to them for the most delightful occasion.

The banquet was a fitting close to the Commencement, and even before it was over sad farewells, a part of the close of every Commencement, were already being said. The next two days saw almost every student and visitor go away, so that the succeeding loneliness is oppressive.

The next session of the College opens Sept. 7, 1910.

—Last Sunday was rainy, yet we had two services, Sunday school in the morning and prayer meeting, led by Mr. J. W. Barney, in the evening.

—Many Southern states celebrated June 3rd the 102nd anniversary of the birth of Jefferson Davis, the only President the Confederacy ever had. His memory in honored in the South as that of a wise statesman and a good man.

CONTESTS AND SERVICE.

Address delivered before the Graduating Class of Elon College, June 1, 1910, in the Award of Five Gold Medals, By Prof. Z. V. Judd, Raleigh, N. C., Superintendent of Schools for Wake County.

"In descending the slopes which fall to the south-west of Mt. Erymanthus, we come in sight of a valley about three miles in length, and one in breadth, lying from east to west below the hill on which we stand, and bounded on the south by a broad river running over a gravelly bed, and studded with small islands. Its banks are shaded with plane trees, and rich fields of pasture and arable land are watered by its stream. The valley is Olympia, the hill is Mt. Cronius, the river the Alpheius. Here was ancient Altis, or sacred grove of Zeus, which was formerly the seat of the most glorious and holy objects of Olympia.

"In this, the finest spot of Greece, as Lysias caled it, surrounded by masterpieces of art, by beautiful scenery, and by sacred associations, Greece, united once in four years, found a convenient and attractive place for peaceful reunion. The shivered atoms of Greek society, the divided communities of Hellas, were here beautfuly and harmoniously blended for a few days, in the exercise of religous worship and the display of the splendid physical and mental gifts natural to the race."

To these quadrennial pan-Hellenic reunions came the flower of all Greece, including her colonies, and from foreign lands; but only Greeks were permitted to take part in them. Alexander I. of Macedon, wishing to contend in the stadium, was obliged to prove his Hellenic origin; nor was he the only king who aspired to the glory of an Olympic victory. Even Greeks had to prove themselves of good character and religious standing, and of sufficient athletic training before they were permitted to enter the contests.

"Perfect equality prevailed at these games; neither birth nor fortune gave any man advantage. All, whether rich or poor, obscure or noble, might enter [but to be of free birth was an imperative condition, and to have committed no dishonorable action]. There was equality on condition of virtue and honor."

"In the five matches the following was the order: In the leaping any number might contend. Those who were successful in crossing a fixed space were then allowed to throw the spear. The more successful four at this encounter strove with each other in a foot-race, and the poorest runner being dismissed, the remaining three then tried their skill in throwing the discus; finally, two were matched against each other in wrestling..

"Such, with other features, were the games so famous in antiquity. They formed a bond for all the Greek states, obliging them to lay aside their animosities on the borders of the sacred territory, and inviting them to forget this hatred when they returned home."

These great national games fostered music, poetry and art, and commerce, peace, and unity. There Greece became one in spirit and in sympathy, and there its people began for the first time to call themselves, in distinction from foreigners, "Hellenes." These exercises were salutary to both mind and body—salutary to the body, making it supple and strong by prolonged training, which, developing strength and skill, prepared the soldier of Marathon and Thermopolae; salutary to the mind, which is freer and more energetic in a body sound and well-trained, than when it acts through a feeble and disordered physical organization. Plato speaks of many men whom the desire to gain the Olympic wreath had preserved from physical excesses of every kind, and compelled to a life of strictest virtue.

"The sculptor and the painter had before their eyes a race whom this life had made the most beautiful in the world, and encouragements such as no other nation ever offered; for men came to the games not only to witness deeds of physical strength, but also to admire the production of artists. In the sacred Grove stood countless statues, many of them masterpieces, and all awakening glorious memories. An eminent historian claims that it would not be too much to say that at these games the Greek genius was formed.

"The prize so ardently striven for at these games was neither of gold nor silver nor brass; a wreath of laurel, or of wild olive was the reward of the victor.

"The celebration of the Olympian Games, ended with a sacrifice made by the victors, wearing their crowns, at the six double altars of the Hill of Cronius. This was followed by a banquet. Brilliant distinctions awaited the victor on his return home, for his victory was deemed to have reflected honor on his native land at large. He made his entry, clad in purple, upon a chariot drawn by four white horses, amidst the joyous shouts of all the people, and then rode amid an exultant escort to the temple of the highest god, and there deposited his wreath as a votive offering."

The victor also received immunity from taxation, and was given the first seat at games and theatrical performances; his name was in all mouths; poets sang him, painters and sculptors reproduced his likeness to adorn public places, avenues, or porticos of temples. Of all recompenses none had a more heroic character than that which Sparta gave. At the next battle the most perilous post, the honor of braving the greatest danger for his country, was reserved for him who had conquered at Olympia."

What a prototype of a modern college, —these Olympic games. It is true we have no Mt. Erymanthus, nor hill of Mt. Cronius, nor river of Alpheius, nor valley of Olympia; but where may a more beautiful spot be found than the campus of a modern college, with all its happy and sacred associations? As the statues and paintings of Hellenic victors inspired the ambitious athletes, so from college walls there look down upon us the leaders of our race, who, though they no longer contend in life's daily battles, yet still are winning victories through the more efficient training which they have made possible for you and for me.

By a process of selective elimination the Greeks limited the larger number of those who engaged in the initial contest of leaping, to four who should enter the foot-race, to three who should throw the discus, and finally to two who should engage in the wrestling match. Of all the boys and girls born in the world, many never learn the simple process of reading and writing, many more do not complete the elemtary courses of instruction. A comparatively small per cent. finish the high school courses. Entrance into college indicates a high degree of selection; graduation a still higher; while the most distinguishing honors are conferred by the award of prizes or medals.

Today, as never before, courses of instruction are open to every child. Without reference to family or financial condition, free public instruction is offered to all. But the children of North Carolina represent varying degrees of natural endowment and still greater variations in application and in morals. Hence, the ever thinning ranks as we move from the base to apex of the pyramid. You, young ladies and young gentlemen, of the graduating class today are aristocrats in industry, in intellect, and in character. Otherwise your diplomas would have no significance. Your membership in this aristocracy is neither by birth nor by accident, but by your own volition chiefly. You have won in the final mental wrestling match; your less fortunate brothers have fallen by the wayside, a few for lack of natural endowment, more for lack of that industry necessary to the cultivation of the talents bestowed. Inabilty is often the result of moral turpitude, and physical excesses.

You, my young friends, by your own

efforts, have attained a preeminence from which the world with its needs may be viewed. Because of your knowledge of the needs and the sufferings of the race your ears should be sensitive to its appeal for aid. Your graduation indicates a degree of ability to render aid. Have we had in these latter days marvelous advances in scientific discoveries and inventions? They are mainly the fruits of the college man's labors. Has education been made the boon of the common man? It is the scholar who, in payment of a just obligation, has brought this blessing within the reach of his fellows. Has the soul of man beed broadened and his sympathies deepened, so that the remotest dweller upon the face of the earth is at last our brother? We no longer believe that God makes his agents full statued.

But let no one of you of this class of 1910, not even the honor graduates, who today shall receive prizes as insignia of your distinction, think that in gaining these distinctions you have attained the final goal. On the contrary, as your horizon broadens and your vision clears, so multiply the demands upon your enlarged capacities for service. The pure gold of intellectual attainment must have the basic alloy of service, before it may receive the stamp of authority to circulate and to liquidate claims among men. To be dubbed knight was to have great honor conferred, but how black the dishonor to have borne the title ignobly. Knighthood gave not the immunity from toil and peril, but opportunity for heroic and valiant service to those in distress. For her victor Sparta reserved the most perilous post in battle.

The glorious peace of our day calls not for military services, but the labors required of us are none the less heroic. Our mountain streams unbroken as they wind their way down the Appalachians, the music of their waters uninterrupted but by the chirp of the squirrel, and the note of the mocking-bird, appeal to you through your cultivated brains and skilled hands, that you harness them and open to them the door of opportunity to serve. The starved fields of the middle counties, and the drowned lands of the east send up their mute appeal for improvement and for drainage. But more pathetic than these is the pitiful appeal of the sufferings of North Carolina's thousands of insane, many of whom are needlessly so; of her many thousands of paupers, the most of whose poverty might be prevented, and of her uncounted thousands that die annually of preventable diseases.

But greatest of all is the gigantic task of educating North Carolina's three-quarters of a million children, one-fifth of whom at present cannot read and write. Whatever the triumph of science and philosophy, of invention and discovery, so long as North Carolina's industrial development is not provided for, so long as insanity and poverty are common, so long as her front lines of trained young men and women are annually decimated by diseases whose permanent retreat only awaits the approach of men and women more keenly alert for the common welfare; so long as one hundred and fifty thousand of our people are groping in intellectual darkness, so long as the blood courses through her entire arterial system, thin and pale from the pedantry of unripe scholarship, and the indifference of unloyal sons and daughters, we may never rejoice in the satisfaction of having rendered that service which God and the State may rightfully demand of us.

The priests of Ancient Egypt by secret processes preserved the bodies of the dead, so that today after several thousand years their features are distinguishable in these mummified forms. The silkworm spins its cocoon, and dies. The silken threads are unwound from its dead body, and the worm is remembered no more forever, but through its labors, it clothes and warms the highest of God's creation. The Olympic victor had his statue made and placed in the sacred grove among the gods. How much more blessed are you who may engrave yourselves upon the industries of North Carolina, and upon the hearts of her people!

Today we commemorate the useful lives of the founders of these medals. Mr. and Mrs. S. L. Adams founded the Stanford medal in honor of Hon. Richard Stanford, friend to education and member of Congress for a long term of years. They stipulated that this medal should be awarded to that young man of the graduating class who should deliver at Commencement the best oration.

The Moffitt medal was established by the family of the late E. A. Moffitt, to be given annually for the best essay at Commencement by a young woman of the graduating class. Mr. Moffitt was a valuable friend to this college, serving for a number of years as one of its trustees.

Our friend Dr. Wm. S. Long, still in harness (who can estimate his services, as founder and first president of this college, as one of the fore-runners of public education in North Carolina, as citizen of untarnished name and fame?) By him was established the Long Memorial Medal.

Through the bounty of Dr. R. M. Morrow was established the Morrow Thesis Medal to be given for the best thesis.

That soldier, patriot, citizen, and philanthropist, Gen. Julian S. Carr, establisher in memory of Rev. James W. Wellons, a trustee and friend of Elon College, the Wellons Medal, to be given for the highest general average of scholarship during the year.

The State of North Carolina through her public schools made it possible for you to come to this sacred institution. The great Christian denomination has given you the opportunities of four years of good training. Think not that the small fees which you have paid for matriculation and tuition have requited your obligation. Whatever your fees may have been you have not repaid, for of such a quality is the service given you that your obligation cannot be discharged but by the payment in similar coin. Nor can you repay those who have served you, but rather you must pass the kindness on to others.

The church and the state will receive you in honor, rejoicing for the distinctions which you have this day won. But they will receive you not to a life of idleness or ease, but, like Sparta, to assign you the most dangerous post in battle. The world stands with bared head to the man of skill and ability, but the length of his monument shall be measured not by that veneration of the people, but rather by the service which he is able to render unto the people.

"A certain English divine is reported to have recently remarked: 'I am first a British subject and then a churchman.' It is just the same as if an American had said: 'I am first an American and then a Christian.' I do not think much of the religion of a man who will relegate his Christianity to the background. I see no contradiction between loyalty to Christ and the allegiance to our civil rulers. I see nothing in the Constitution that is opposed to the gospel, and I see nothing in the gospel that is at variance with the Constitution."—Cardinal Gibbons, D. D.

A report from the Shansi Mission, China, says that whole fields that a year or two ago were planted in opium, were this year sown to wheat, and produced abundant crops. And the people are now saying, "God blesses us in giving up the opium trade."

A Christian Smell.

It is reported that a Japanese newspaper correspondent, not a Christian, after visiting an Episcopal mission college in Tokyo, declared that the whole place had a "Christian smell."

Can the same be said of our denominational colleges in America, or even of many of our churches?

THE CHRISTIAN SUN.

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J. O. Atkinson, Editor and Publisher.

Important Notice.—As readers will see, The Christian Sun is now published at Greensboro, N. C. The office of publication there is 302½ South Elm Street Our editorial office, however, remains at Elon College, N. C., to which all letters and communications to the Editor should be addressed, as heretofore.

FAITH'S CONQUEST.

Great is thy faith: be it unto thee even as thou wilt.—Matt. 15:28. (Golden Text for Sunday, June 12.)

No one knows the strength of one's faith until that faith is tested. Moreover, testing the faith is ever for the purpose, not of destroying it, but of strengthening it, as iron is heated and beaten, not to break and bruise it, but to make harder iron and pure steel of it.

The Canaanitish woman's faith was certainly tested to the limit. She was first treated with silence. Christ turned a deaf ear to her prayer and plea. She prayed and she plead in vain, to such extent that the disciples were wearied with and ashamed of her. "Master, send this woman away," they said. The disciples, not the woman, mistook the Savior's silence. They thought He meant to ignore her. She knew that she must not, and could not, be ignored. Her heart was burdened, her cause was urgent, her need was great. She could not be put off with silence. Her pitiful plea shall be presented till it touch the heart of Him who she knew could help..

But silence was not enough. Her faith must be tried deeper than that. She must be subjected to open rebuke; she must be rebuffed, rebuked, humiliated. Openly and avowedly she is compared to a dog. "It it not meet to take the children's bread and cast it to the dogs." On the face of it that comes nearer to cruel and heartless speech than anything our Savior uttered while on earth. Here is a poor, pitiful, pleading woman, burdened of soul, broken of heart. And our Savior first ignores her, and then when He does speak calls her, by implication, a dog. You have in your day seen men and women turn from following after Christ, cease walking in His way and calling upon His name for provocations nothing like as offensive as that. You have seen people lose their loyalty to the Church, sever their relationship with Christ's cause on earth for a cause not half as potent as that. Surely this woman had good excuse for turning away. Christ had first ignored her, and then to add injury to insult, had called her a dog. But the woman was not looking for an excuse, She was seeking help. She was willing to bear insult and injury, if only she might obtain the desire of her heart. A faith like that always prevails with God and wins.

But there is a lesson in this Scripture far more striking and beautiful than that pointed out. It is this. She was praying, not for herself, but for another, and yet she said, "Have mercy on me, O Lord." That woman literally put herself in her daughter's stead and prayed for her in praying for herself. Have mercy on me, my daughter is vexed with a devil. Now that is prayer that prevails—in another's behalf. You cannot pray effectually for another until you put yourself, to some degree at least, in that other's place. If you want God to save your friend from sin you must put your place in his stead till your heart breaks again with the burden of your friend's sin. Then God hears and answers prayer. If you want God to hear you in behalf of the heathen world, put yourself in the pitiable plight of those without Christ and God in the world. When you are in that case God hears you in behalf of the heathen. "Have mercy on me, my daughter is vexed with a devil." There was suffering on that mother's part. She needed mercy. Christ could only remove that burden by healing her daughter. If Christ can only relieve your burdened and broken heart by pardoning the sin of your friend, then He will hear and answer you.

THE ELON COMMENCEMENT.

Another year of our dear Elon has passed into history. Its twentieth commencement was its best. Of course it was. Every commencement is the best It is the best because it is the last. There are not any old commencements. They are all new. They are like the days that God makes. They are all new and fresh and full and free. Today is as new and clean and good and glorious as the first day that broke upon Adam and Eve in the Garden of Eden. There are not any old days. Each day represents a new creation, new life, new vigor, new energy, new hope, new health, new happiness. So a college commencement. Each one is ever and always new. Each blossoms with new hope, new life, new happiness. You cannot compare it with another gone before. That other was all new, and stood apart. So is this one. So will be next year's, and those to come forever. It would not be a commencement if it were not new. Old things do not commence. New ones only do. What a beautiful custom this of the foregathering of hundreds and thousands each year at our educational institutions to see and hear and applaud new lives commence. Dr. Staley said on graduating day that it was like launching a new ship. And it is. It is even more. It is a launching into society of young men and young women equipped, with chart and compass, for the voyage of life.

Dr. Lightbourne on Sunday preached a magnificent sermon to the graduating class. That class of eleven, seven young men, four young women, must inevitably profit by that wholesome and helpful message, and all who heard it are the better for the hearing. Monday evening two representatives each from the three literary societies spoke and spoke well, showing something of the fine training they are getting in their respective Societies. Tuesday at 11:30 Rev. D. A. Long, D.D., delivered a masterful literary address, making a profound impression, and greatly edifying all who heard him. The college community and visitors present are the richer for that address. Tuesday evening a great audience gathered to hear the annual concert given by members of the Music Department. The audience was not disappointed. Misses Wilson, Pitt, and Barnes had trained their pupils well. The concert was a credit to the institution and reflected honor upon the department. Wednesday the hosts gathered from far and near to hear members of the graduating class read essays, deliver orations, compete for prizes, and witness and applaud each and all as they received their diplomas. There has been no more magnificent exercise on any graduating day at Elon than that on last Wednesday.

There was not a hitch, not a jar. The essaays were well written, the orations eloquent in delivery. In presenting the diplomas Dr. W. W. Staley, ex-President of the College, was happy, both as to matter and manner of his remarks and presentation. The Class of 1910 will not forget what Dr. Staley said to them just before he handed them their diplomas. Dr. H. L. Elderdice, of Westminster, Md., was pointed, practical, powerful in the presentation of a Bible to each member of the Class. He exalted the Word, magnified its teachings, illuminated its pages, and emphasized its

weight and worth in the making of human character and the shaping of human destiny. And in the delivery of medals to all who won them, five in number, Prof. Z. V. Judd of Raleigh, went out of beaten paths and told in a most fascinating manner the moral worth of such contests and the value of such prizes. It was a striking and a most appropriate address, all of which is to appear in The Sun this week.

Wednesday evening, Miss Jennie Herndon, representing the Alumni Association, read an address on "The True Optimist," which charmed her audience and held it spell-bound from the first line of her reading to the last. It delighted the audience. It is to appear in full in The Sun next week.

The whole program of commencement was managed with a heretofore untried, but nevertheless, with a masterful hand. Prof. Harper, Dean, with the assistance and cooperation of the faculty, carried the program through with splendid judgment and precision, there not being a hitch or a bother in any part of it. The Class of 1910 certainly have a right to feel most highly gratified at their splendid send-off into the avenues of life, along which they are to travel. If they do not succeed it will not be from lack of interest, presence, applause and appreciation of friends on the day of their commencement.

All regretted deeply the absence of President Moffitt who is still at the hospital from the illness that has had him for several weeks. There were many prayers for his recovery and the deep and sincere desire that he will soon be back at his post of duty. He is convalescent and there is high hope that he will be able to resume his place at the head of the institution by the opening in September.

Elon faces the future with hope, promise, and deep determination. It has achieved mightily in the past. But we have hardly seen the beginning of her glorious career. There is every reason to believe that when twenty more years are added to its already brilliant record hundreds of young men and young women will have been blessed and benefited by its endeavor, enlightenment, and instruction. A great institution is perpetual and endures through ages.

Does an institution make mistakes? Of course. So do States, Nations, Empires. So do churches, schools, homes. So do all the forces and factors of man's guardianship and guidance. But there is a connective force in human society. This connective force is sure and quick and powerful, esepcially in the care of those instiutions entrusted to the care and keep of men who fear God and take counsel of the ways of divine wisdom.

Elon College needs and should have the active cooperation and the sympathy, the loving loyalty and the unstinted devotion of all who want to see our Christian church grow stronger, better, mightier in all good work and noble achievement.

THE CHRISTIAN CHURCH AT DOVER, DELAWARE.

Sun readers have learned not a little within the last few months of Dr. A. W. Lightbourne, of Dover, Delaware. He visited the Eastern Virginia Conference at Franklin last October and by his wise counsel and masterful discourse there captured all who heard him. He came back again to Eastern Virginia in May and won the hearts of all who attended the Southern Christian Convention at Suffolk. Elon College had him preach the baccalaureate sermon Sunday, May 29. There was an inspiring audience present. Dr. Lightbourne made a wonderful impression. His great gospel message went home to the hearts of his hearers and his whole audience was edified, thrilled, delighted. The Board of Trustees of the College last week conferred upon Dr. Lightbourne, who was a Ph. D., the degree of Doctor of Divinity.

In the light of these facts it will be interesting further to Sun readers to know what Dr. Lightbourne is doing in his home town, Dover, Delaware. Dr. W. W. Staley of Suffolk, went last Sunday to help dedicate the church there of which Dr. Dightbourne is pastor. Dr. Staley may be expected to write of this. But of the church, H. C. Taylor writes as follows in last week's Herald of Gospel Liberty:

"Sunday, June 5th, next, promises to be a Red Letter Day at Delaware's State Capital, Dover, for on that day, the new People's Church, of which Rev. A. W. Lightbourne is the pastor, a member of the Christian Church Conference, will be dedicated. This new edifice is by far the largest and most convenient church in the State Capital, and in fact anywhere in the State. Its seating capacty will be nearly 900, while one thousand can be easily accommodated. In addition to the presence of the pastor on that day, Dr. Staley, of Suffolk, Va., will be present and preach during the day. Elaborate preparations are being made for the dedication including select numbers by the large chorus choir, the People's Church Glee Club and the Women's Double Quartet. The erection and dedication of this new church in Dover is nothing short of a marvel, when it is considered that within one year and three months from the time Dr. Lightbourne, the pastor of the Dover Church, was deposed from the M. E. Conference and ministry, he has a following of over four hundred of Dover's most highly cultured and wealthy residents, and has erected a magnificent house of worship which it is expected will be paid for in full on the day of dedication. The success of this new movement in Delaware is wonderful, the followers not being the idle and curious, but the conservative and consecrated people, who are endeavoring to serve and glorify God for the benefit of humanity and the community at large. Notwithstanding the many onslaughts, slaps and attempts to discourage the movement, it has grown to be a permanent and helpful organization and one that savors of good and not evil for lower Delaware."

FRIENDS OF ELON COLLEGE, ATTENTION.

If there ever was a time when the friends of the College have need to sink differences and loyally support our institution of higher learning, now is the time. The College has long since demonstrated its worth and given unmistakable proof of its necessity to the success of the church and the successful bodying forth of Church enterprises. When Elon suffers the Church at large and every local Church also must suffer. The relationship is one of mutual dependence and so of mutual helpfulness.

Last year there was a slight drop-off in attendance—not a great drop-off, but still a drop-off. The ambition for the next year is to turn this decrease into an increase, to gain more than was lost last year. Surely this is a worthy ambition and deserving the unalloyed support of every individual member of the Church.

But how shall we next year have a larger student body than this year? The Trustees cannot bring it to pass. The Faculty cannot. The Alumni cannot. The student body cannot. Neither can her other devout friends, working single-handed and alone. But all of these forces combined can do it and they will. Trustees and Faculty, Alumni and Student body, ministry and interested friends in the laity from all over the Church, have signified their intention to redouble their efforts in this behalf. Such united labor will be owned of the Father and Elon is destined to go forward.

Together, brethren, let us take up the work—our work—not your work nor my work nor our neighbor's work, but our work!

W. A. Harper.

THE CHRISTIAN ORPHANAGE DEPARTMENT.

CHILDREN'S CORNER.

The Band of Cousins.

Jas. L. Foster, Sec., Elon College, N. C.

"He that hath pity on the poor lendeth unto the Lord, and his good deed will He pay him again."—Prov. 19:17.

Reported last week	$957.62
Dues:	
Charles E. Newman, Jr.	.10
Hannah Clare Newman	.10
Susie R. Watson	.10
Esther V. Johnson	.80
William Gay Johnson	.80
Willard S. Johnson	.80
Holt Gerringer	.10
Gilbert Gerringer	.10
Helen W. Scholz	.35
Herbert Scholz, Jr.	.30
Elizabeth Scholz	.30
Alice Barrett	.10
Olyn Barrett	.10
David Palmer Barrett	.10
Monthly S. S. Offering:	
Hayes Chapel, N. C.	3.32
Henderson, N. C.	2:51
Greensboro, N. C.	2.15
Special Offering:	
Mrs. Amanda Capps, (support of children)	4.00
Miss Esther Rippey, Burlington, N. C. (May)	1.00
Langdale Christian Church and Sunday School	15.00
Charles D. Johnston, Graham, N. C.	5.00
Bro .Smith, La Grange, Ga.	.25
Amount 20th week	37.38
Total	$995.00

Elon College, N. C., June 2, 1910.

My Dear Children and Friends:—

This week our cousins have remembered us nicely, and I know you will all read the letter from Ponce, Porto Rico, with interest. Hope to have David send us many letters this year telling about the Cuban children.

Commencement for 1910 is a thing of the past. We had many visitors, and we are grateful for the nice remarks made about the work.

Miss Dora is now taking her vacation, and while the village is quiet our home life is not much changed. Our family remains practically the same—same work and same noise.

Blinds have been placed at the windows, for which we are very thankful, as they serve, when the rooms are darkened, as a protection from flies and yet give us the pure air.

We have an excellent garden which is doing its best to supply our table. Garden peas, snaps, and Irish potatoes are delighting our appetites now, and soon the dewberry crop will be in full force, although there will probably not be as many of these as last year. Strawberries are still lingering. The children find a few occasionaly which they devour with relish.

Dr. D. A. Long and wife, of Graham, recently made us a visit, and after an interesting talk to the little folks left a dollar as means of a treat; so candy and lemonade was made possible for last week, and needless to say the enjoyment was great.

We are now rushing our farm work—planting more corn, working cotton, peanuts, and planting peas each week—so as to hit the season for a good crop.

The Trustees held their annual meeting in office at Orphanage Tuesday, May 31, and passed on routine business. There was not a full board present.

We are having very cool, dry weather now. Now, cousins, fall in line, and let's have a lively Corner during summer vacation. Give us many letters each week.

Yours faithfully,

Uncle Jim.

Ponce, Porto Rico, May 24, 1910.

Dear Uncle Jim:—

A long time ago my sisters were admitted to the Band of Cousins, but they did not write very often. Now I'm wondering if I might join. I will be two years old in June, and I guess I am a pretty nice boy, because father and mother say so.

I go to Sunday school. Sometimes it is nice, and sometimes it isn't. Father and mother think it is good for me to sit still at least one hour a week, and I think it is awfully hard, but I can behave when I have to. Anyway, I like the singing.

Do your boys have bunnies? I have several, and love them very much. Father gave a pair to Mrs. Kinsley for the boys at the Peniel Orphanage.

I guess your boys are glad it is spring time, and they can work out of doors. I like to play out of doors, play horse and have a nice time with sisters. You see I play out all the time, and never get cold, except when mother pours cold water on me each morning; sometimes I say "fine" and laugh, and sometimes I cry.

Now I must stop. Will send dues for sisters Alice and Olyn and myself. With love to all,

Your little boy,

David Palmer Barrett, Jr.

FREEMAN DRUG CO.,
Dealers in
DRUGS, MEDICINES, PATENT MEDICINES,
and Druggist sundries, Perfumery, all popular odors, Toilet and fancy articles, Combs, Brushes, etc.
Prescriptions Carefully Compounded.
Burlington, N. C.

When in Burlington call at
T. H. STROUD'S
Store for DRUGS, SOFT DRINKS, and anything desired in drugs and **Toilet Articles.**

CAPUDINE for "THAT HEADACHE."
Out last night? Headache and nervous this morning? Hicks' Capudine just the thing to fit you for business. Clears the head—braces the nerves. Try it. At drug stores.

How glad we are to have this little boy and his sister write to us from across the water, so far away. Now, please, David, write every month, and each little cousin (and big cousin too) will look forward to your letters with great interest.

Macon, N. C., May 30, 1910.

Dear Uncle Jim:—

Enclosed you will find our dollar for dues. We are bringing you in a new member this time, Uncle Jim,—a dear little bright-eyed, rosy-cheeked, curly-haired member, our own little sister, Jessie Lee. She surely ought to be a good member, too, for she is named for a good man, Uncle Jesse Winborne. She is not quite two years old yet, so we children are going to pay her dues for her as we do ours, and will send you $1.25 next time.

With love and best wishes for all,

Helen W. Scholz,
Herbert Scholz, Jr.
Elizabeth Scholz.

We are so glad to welcome baby "Jessie Lee" to our Corner of workers. How sweet to be united in working for a good cause as is this dear family of children!

Brown Summit, N. C., May 21, 1910.

Dear Uncle Jim:—

I am sending twenty cents, my dues for May. Hope the cousins are all well. We are busy helping papa in the crop. Brother's tobacco and mine is looking well.

Your nephews,

Holt R. Geringer,
Guilbert H. Geringer.

We are happiest when busiest, boys, I think, so you have chosen well.

Gilmerton, Va., May 26, 1910.

We send our dues for the remainder of the year, beginning May 1st to Jan. 1st, which is $2.40.

We feel very happy, as we have passed our grade, and now we are enjoying our vacation. Suppose the cousins are too.

With love from us to you and each cousin.

Esther V. Johnson,
William Gay Johnson,
Willard S. Johnson.

So now with your dues all paid for the year, you can indeed enjoy your vacation. We are going to look for your bright letters again next year.

Taro, Virginia, May 26, 1910.

Dear Uncle Jim:—

We have lots of ripe strawberries, and I made some money by picking. I enclose ten cents of it for the Orphanage.

My school is out, and I spent last week at my aunt's and had a very nice time.

I will close with best wishes.

Your little niece,
Susie R. Watson.

Susie knows how good it makes one feel to earn his money. Thank you for sharing it with us.

Henderson, N. C., May 26, 1910.

Dear Uncle Jim:—

I (Charles) have had such bad luck since I wrote last. Marshall Polston and I were playing in some clover, and a bee stung me on my foot—my first sting. Marshall was so sorry for me, he proposed that we kill the bees. So we got us some pieces of broken terra cotta and went to work. I cut my hand with the terra cotta and got another sting.

Guess I'll see you soon. I am coming with Daddy to Commencement.

Hannah Clare is learning to talk. The first whole sentence she ever said was, "You stop that," said it to daddy.

We send our dimes. Lovingly,

Charles E. Newman, Jr.
Hannah Clare Newman.

We enjoyed little Charles' visit to the Orphanage very much indeed, and hope he'll come again and take another meal with us.

DON'T BLAME THE PREACHER ALTOGETHER.

The question of our Bro. Manning in a recent Sun, "Why so few attend the revival meetings?" as reports from different fields indicated, is a very important subject and should receive prayerful thought from all workers in the Kingdom. Brother Manning brings out one side of the question and throws out some good hints. However, I believe that there is a far better solution to the problem than laying so much stress on the "proposition." It will take the casual thinker but a few moments to find a more serious mistake, on the part of the Church, than the one on the part of the preacher, as pointed out by our brother.

I firmly believe that the reason the churches are not filled today, and the reason that sinners are not responding to the appeals of our beloved pastors and workers, is due mainly to the fact that the professed Christians and church members are living too nearly the life that sinners are living. God's Word teaches us this, that if we are clothed in His love and really have salvation, our lives will show to them the beauty of something that they do not possess, and, most naturally, sooner or later, they will seek this sweet possession. Is it not a fact that we see, almost daily, the Christian, or church member, doing those things that are outright worldly, and by so doing they place themselves on an equal plane with the sinner, and, therefore, have nothing to offer him, and he has no encouragement to seek a higher life? I believe God would have us draw a line. We can do this, and by so doing make a distinction without trespassing, making our association with the worldy man more pleasant and showing him that there is something real in religion. Not long ago I heard a non-believer say, "Why, I was surprised when I went into a moving picture show, and there sat a S. S. Superintendent and his wife." And another said practically the same thing about a preacher: Here is another illustration: I know today, where a man, a treasurer of a church, is associated in his business life with about fifteen men, none of whom profess to be Christians. This man bets money on baseball games just as the wordly man does, smokes his cigars, just as the worldly man does. I said to him last week, "How much money did you win this week gambling on baseball?" "Why," he said, "not any, that is just a little play game, no harm in that." Oh, my brother worker, we have let down the bars, we have taken sin and worldliness in the Church, in our lives, and in our homes, until the difference is so little between the worldly man and the professed Christian that the worldly man doesn't want that kind of religion. Reader, do you believe this? If you do, what will the verdict be? Shall we continue to pull down the dividing line? or shall we begin to study God's Word and build the fence higher, go to our knees and stay there until we get a message from the throne of God, and then go out, and when we meet our brother in the world, politely, sweetly, and tenderly take a stand for the godly thing, and let him know, without any display on our part, that we are dwelling on higher planes. The church as a body has lowered the standard of religion by allowing its members to indulge in so many of these things without bringing them to task for their sins.

No, I do not believe that the sinner is driven from the revivals, night after night, by so many propositions. I believe with all of my being that the sinners are driven from the church, as well as from the Kingdom of God, by our indulging in the deepest kind of sins and worldliness with them. Read with me the eighth chapter of Romans: then, will a Christian gamble? Will a Christian cheat? Will a Christian hold animosity? Will a Christian slander? Will a Christian do anything that he would not like to have Jesus find him doing? Romans 8:8,—"So then they that are in the flesh cannot please God." neither can they win souls to God. Brethren, let us cling to righteousness, let us seek peace wih God, and leave off this business of trying to win souls to Jesus by using unheard of methods and sometimes, the very plans of worldly things. Preach only God's Word from the good Book, and live righteous lives, such as it teaches us to live, and then we will win the world to Christ.

J. H. Blanchard.

Norfolk, Va .

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Exponent of the Young People's Convention,

Christian Church, South.

Watchword; A Christian Endeavor Society in Every Church; Teacher-Training and Organized Classes in Every Sunday School

W. A. HARPER, Editor and Field Secretary, Elon College, N. C.

[All notes and contributions for this department should be sent to W. A. Harper, Elon College, N. C. All items under this Department not signed are by its Editor and Field Secretary.]

THE SUNDAY SCHOOL—WHY? NUMBER II.

Last week this column carried an editorial entitled, "The Sunday School—Why? Number I," and treated of numbers as the end of Sunday school work. This week we consider another goal set before themselves by Sunday school authorities, that of religious instruction.

Those who regard religious instruction as the chief end of the Sunday school have the authority of history on their side. The Sunday school as it was known among the Hebrews, being called the synagogue school, existed primarily for religious instruction. The Sunday school in its modern form, as revived by Robert Raikes and as intended by him, puts great emphasis on religious instruction.

I know that some modern Sunday schools, so-called, have dispensed with Bible study and have substituted Emerson and Hawthorne and moving picture shows for the Book of books in their curricula, but they are few—they are fossils The real Sunday school is a Christian workshop, an educational institution of a religious character, and let us hope it will continue to be such.

The sad part about it is that, in many, in most instances, it is the only source of religious instruction open to our youth. We are upon the dark days in the which religious instruction in the home is unpopular, in the which the family altar has ceased to be the center of the household devotions, if it has any such center at all. This makes it all the more incumbent upon the Sunday school authorities to provide adequate, wholesome, effective, efficient instruction in the ways of eternal ife.

And the Sunday school is nobly measuring up to the demand and the obligation. Ever since Rev. John E. Vincent began the working out of the teacher-training idea in the Methodist Church of Joliet, Ill., in 1851, until this present time when there are more than 100,000 pupils in teacher-training classes in our land alone, there has been a growing conception on the part of the Sunday school leaders of the prime duty of the modern Sunday school to provide religious instruction to the youth and adult constituency of the church of God.

Our own church caught the inspiration of this light two years ago at Greensboro, when a resolution prevailed to prepare a teacher-training course for our people, adapted to our needs and suited to our purposes. Since then great progress has been made in this department of our Sunday school work, though the goal has not yet been reached nor will it be reached until every church shall organize and maintain from year to year a teacher-training class. Such a class will insure efficient teaching, teaching that will be able creditably to compete with the teaching obtaining in the secular schools in our several localities and far more beneficent in its consequences upon the development of life and the formation of vital character. Without good theaching there can be no permanency about our Sunday school enrollment. We must be able to provide religious instruction according to proper methods and up to the accepted standard or we must be prepared to see our youth become infidels and skeptics for the lack of the sincere milk of the Word. And there is no nobler, holier, sublimer profession given under Heaven and among men than that of religious instructor.

The Sunday school must provide religious instruction or be relegated to a condition of "innocuous desuetude." It resolves itself into this: **Religous instruction in the Sunday school, or no Sunday school at all.** But is this all?

THE JUNIOR C. E. SOCIETY.

There are various grades of Christian Endeavor. There are Societies for the Young People, for the Seniors, for the Mothers, for Prisoners (our brothers and sisters in bonds), for Sailors, for Intermediates, for Juniors. Every Christian Endeavor Society, of whatever grade, will need a Constitution and a set of by-laws. There need be no uniformity in this matter, in fact there should be variety, because the Society's Constitution and By-Laws should be determined by local conditions and grow out of them. Below is given a suggested model Constitution and set of by-laws for a Junior Society:—

Constitution.

Article I.—Name.

This society shall be called the Junior Society of Christian Endeavor of .....
.....

Article II.—Object.

Its object shall be to promote an earnest Christian life among the boys and girls who shall become members, and prepare them for the active service of Christ.

Article III.—Membership.

1. The members shall consist of two classes, Active and Trial.

2. **Active Members.**—Any boy or girl between the ages of ..... and ..... inclusive, who shall be approved by the Superintendent and Assistant, may become an Active Member of the society by taking the following pledge:—

Junior Membership Pledge.

Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do; that I will pray and read the Bible every day; and that, just so far as I know how, I will try to lead a Christian life. I will be present at every meeting of the society when I can, and will take some part in every meeting.

Name.....

I am willing that ..... should sign this pledge, and will do all I can to help ..... keep it.

Parent's name.....

Residence.....

Optional Pledge.

[Form No. 2. For societies where the majority of members are under ten years.]

I promise Jesus to pray to Him every day for strength to do whatever He would like to have me do. I promise Jesus to come to every meeting.

Name.....

Date.....

3. **Trial Members** shall be those who wish to attend, and promise to behave when at the meeting. These shall have their names on the trial roll, but shall not sign the pledge, or serve as leaders for the meetings.

Article IV.—Officers.

The officers of the society shall be a Superintendent, Assistant Superintendent, President, Vice President, Secretary, and Treasurer. There shall be a Lookout, Prayer-meeting, and Society Committee, and such other committees as may be needed.

Article V.—Duties of Officers.

1. The Superintendt shall have full control of the society.

2. The Assistant Superintendent shall aid the Superintendent in her work. The Assistant shall take care of all funds belonging to the society, the money being

turned over to her by the Treasurer at the close of each meeting.

3. The President shall conduct the business meetings, under the direction of the Superintendent.

4. The Vice President shall act in the absence of the President.

5. The Secretary shall keep a correct list of the members, take the minutes of the business meetings, and call the roll.

6. The Treasurer shall take up the collection, enter the amount in the account-book, and turn over the money to the Assistant Superintendent, and also enter all expenditures as directed by the Superintendent.

7. The Superintendent and Assistant may be appointed by the Pastor, or by the Young People's Society (if one exists), with the aproval of the Pastor. The other officers and committees shall be nominated by the Superintendent and Assistant, and elected by the society. All officers shall be chosen once in six months.

Article VI.—Duties of Committees.

1. The Lookout Committee shall secure the names of any who may wish to join the society, and report the same to the Superintendents for action. They shall also obtain excuses from members absent from the roll-call, and affectionately look after and reclaim any who seem indifferent to their pledge.

2. The Prayer meeting Committee shall, in connection with the Superintendent, select topics, assign leaders, and do what it can to secure faithfulness to the prayer meeting pledge.

3. The Social Committee shall welcome the children to the meetings and introduce them to the other members of the society. They may also arrange for occasional socials.

Article VII.—Relationship.

The relation of the Junior to the Young People's Society of Christian Endeavor shoud be close and intimate, and it is expected that when the members of the Junior Society have reached their age limit, they will enter the Christian Endeavor Society as Active Members.

Article VIII.—Meetings.

1. A prayer meeting shall be held once every week. A consecration meeting shall be held once a month, at which the pledge shall be read and the roll called, and the responses of the members shall be considered a renewal of the pledge of the society. If any member is absent from three consecutive consecration meetings, without excuse, his name shall be dropped from the list of members.

2. Part of the hour of the weekly meeting shall, if deemed best, be used by the Pastor or Superintendent of the society for instruction, or for other exercises which they may approve.

By-Laws.

1. The society shall hold a prayer meeting on.....of each week. The last regular meeting of each month shall be a consecration meeting. The business meeting may be held in connection with the first regular meeting of each month.

2. The officers and committees shall be chosen in.....and.....and continue six months, beginning on the first of the month following their election.

3. Special meetings of the society may be held at any time, at the call of the Superintendent.

4. A collection shall be taken at the consecration meeting, and at the other meetings if desired, the money thus obtained to be held available for missionary and benovolent objects, and to meet the expenses of the society.

5. All committees should meet at least once a month for consultation with the Superintendent in regard to their work.

6. All expenditures shall be made under the direction of the Superintendents.

7. Other committees may be added, whose duties are defined as follows:—

The Sunshine Committee shall do kindly deeds for the sick, the needy, and the aged, and seek in every way to make home happy.

The Music Committee shall distribute and collect the singing-books, and cooperate with the leader of the meeting in trying in every way to make the singing a success.

The Missionary Committee shall arrange for an occasional missionary meeting, and seek to interest the members in home and foreign work.

The Temperance Committee shall arrange for an occasional temperance meeting, and circulate a temperance pledge among the members.

...whether from Malarious conditions, ... overheating, try Hicks' CAPUDINE. It re... duces the fever and relieves the aching. Its Liquid—10, 25 and 50 cents at Drug Stores

The Sunday school Committee shall secure the names of children who do not attend Sunday school, and invite them to become members of the Sunday school.

The Flower Committee shall provide flowers for the Sunday school room, and distribute fruit and flowers to the sick and needy.

The Scrap-book Committee shall collect pictures and clippings, and make scrap-books for sick and disabled members and for distribution in the hospitals.

The Relief Committee shall collect clothing for the destitute children found in the Sunday school and society, and bring it to the Superintendents for distribution.

The Birth day Committee shall report all birthdays as they occur among the members, so that special prayer may be offered for each member on his or her birthday.

8. This Constitution and By-Laws may be altered or amended any time the Superintendents and Pastor find it necessary.

C. E. TOPIC FOR JUNE 12—A FEW SUGGESTIONS.

God Knows.—Ps. 103:1-4; Matt. 6:7-8.

The Leader.—There are so many blessings dependent upon the knowing of God that the leader will find no difficulty in selecting from them the one or two that most impress him. He might speak of the comfort of knowing God in the midst of sorrow and affliction, using Paul an illustration; or of the supreme helpfulness of such knowledge in the testing times of life, using Abraham as an illustration; or of the submissiveness to injustice it enables us to suffer, using Isaac as an illustration; or of the

(Continued on page sixteen.)

DIED.

Mary Ann Rountree.

The subject of this sketch was born Oct. 18, 1832, and died Apr. 13, 1910, age 77 years, 5 months and 25 days. Her maiden name was Knight. She was married to William Jackson May 27, 1852. To this union were born seven children, three boys and four girls. Two boys, C. A. and J. W., and three girls, Mrs. Fannie Bennett, Mrs. Mattie Haynes and Mrs. Ludie Dobson, a host of relatives and friends, are left to mourn her demise. Her first husband, Mr. Wm. Jackson preceded her to the grave some 35 years. She was afterwards married to Mr. Acie Rountree, who also preceded her to the grave some 18 years. She joined the church when young and remained true and faithful till the battle was finished. She was a kind and affectionate mother, a good neighbor, a devoted church member and a faithful Christian. She will be greatly missed and her place hard to fill. May the good Lord comfort the bereaved ones and may they strive to obey her counsel and to emulate the virtues and examples of her life and to keep the commandments of Him whom she loved and served to the end.

Her body now sleeps in the cemetery at Rock Spring Christian Church, to await the coming of the Lord. May those left behind prepare to meet her and to a new and unbroken family in the mansions above where sickness, sorrow, pain and death are felt and feared no more.

C. M. Dollar.

Dobson.

The subject of this sketch was born Sept. 23, 1861, and died May 16, 1910. Age 48 years, 5 months and 23 days.

Bro. J. J. Dobson was converted and joined Rock Spring Christian Church in August, 1907. He was ordained deacon May, 1908. The life he lived after his conversion was, indeed, a benediction. He was a "walking epistle," "known and read of all men." He was one of the best men I ever knew, and this was a common saying among the people. He was devoted to his family, which consisted of a wife and one step son. He was firm in his convictions of right. He lived the religion that he professed. He was never absent from his seat at church when he was able to go. He would deny himself to accommodate his neighbors. No charity was ever turned away without receiving something from his benevolent hand.

He was not forgetful to entertain strangers and no one ever vainly wailed at his door. He was ever ready to help those in distress. His sympathetic attention was always drawn towards the sick, the widow and the orphan child. His first great care was to his family, and this was followed by true devotion to his God, his church, his Union (for he was a member of the Farmers' Union) and his country. Our church and community has sutained a great loss in the death of this good man. He will be missed. Yes, we will all miss him, but none will feel it more keenly than Sister Ida and Wayman. May the good Lord help them to bear it all for His sake and to so live as to meet him in the sweet beyond, where the union will be perpetual. His body was laid to rest in "Wild Cat" Cemetery, after sermon by the writer assisted by Bro. T. N. Crumpton.

I extend a pastor's sympathy.

C. M. Dollar.

Sellars.

Died, May 19, 1910, Adrian Kime Sellars, infant son of Mr. and Mrs. W. R. Sellars, of Burlington, N. C., aged one year, one month, eleven days. He was a member of the Cradle Roll, Burlington Sunday school, Christian Church. He was a bright and good baby. He has gone to be with God. I commend the bereaved parents to the care of the infinite Father, who fain would be their strength and comfort now, and at last wipe away all tears. The funeral services were from the home, and the interment in Pine Hill Cemetery. The flowers that covered his grave were many and beautiful.

P. H. Fleming.

(Begun on page two.)

ing is practical and can be pursued by busy people, the learned and the unlearned, and it can be made a power for better things in the Sunday school everywhere.

We are all agreed that the Sunday school demands steady, thorough and dignified service, and we are declaring that Teacher Training is not a short, easy method for careless teach[illegible] but that it is a thing which requires co[illegible]ecration of heart, of time,—it dema[illegible]s earnest thought. It is the leading movement in religious education. The true teacher now cannot stop to ask, "How little shall I do, and how quickly shall I do it?" but, "How much and ho[illegible] well shall I do it?" Behold we stan[illegible]netimes and look at Teacher Trainin[illegible]ough we looked up a difficult ste[illegible]d the work is difficult, more so in [illegible] country than in the cities and [illegible]ns, but even there in the smallest a[illegible] remotest schools it may be organized and pursued to graduation. Many [illegible]h returns are ever coming from such [illegible]ources. I know personally of several classes in Virginia who have received diplomas at the hands of the State Association.

Our great need is "Leadership." I do not mean to reflect upon the work of our present leadership, I mean only to emphasize it. We need a leadership which must blaze a path somewhat after the fashion of the pioneer. Our host must be led as the Children of Israel through the wilderness. We must see eye to eye with them to the farthest vision, and only as we work in clearest harmony and most inspiring hope can we travel the journey which lies open before us. We must gather the highest ideals and catch the trend in the wake of progress, and offer our busy men and women as a standard and a refreshing service which will seize them as they press forward in the dust of the main travel.

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thoughtfully and prayerfully, we are convinced that upon the hearts of the ministry first, and then upon the great body of the intellectual and earnest men and women of the church, must be placed the burden of thoughtful preparation for an adequate, well trained teaching force in the church. The call must be repeated for the consecration of time sufficient to give full and thorough equipment for the teacher's work, as an interpreter of the Bible, and to give an insight into the inner life of the pupil,—to gain the best methods of teaching,—and to grasp the greatest opportunities of the Sunday school.

There is a great need that we seek young men and women of courage, and education, and abilty as Sunday school leaders. The demand for them is in every school, church, city and state, every where the cry can be heard with increasing urgency. We cannot fail to hear, nor can we excuse ourselves for anything less than an active response.

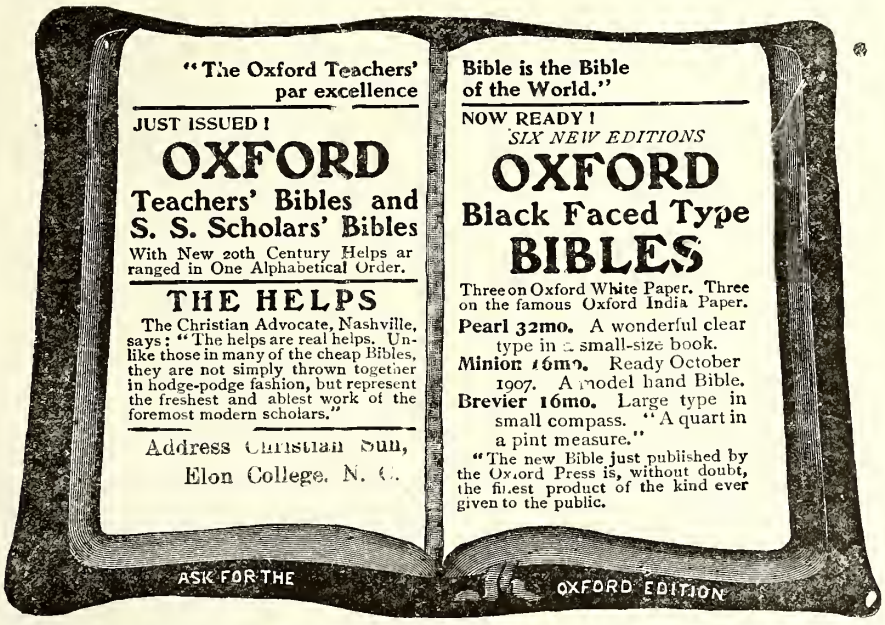
There is no excuse for the teacher's ignorance. "I owe my conversion to the work of the Sunday school teacher" is being heard in every church in our land, which is but an evidence of the great work of God we are trying to do, and the great responsibility resting upon us. But our responsibilities are not discharged, and the call to service is not satisfied by what we have done in the past. The question is, "What more may we do in the future?" The art of teaching is not based upon past results, but upon what may be attained in the future, and we are doing our best only when we regard this art as the loftiest of arts and have spent our best to attain it. "For he who can accompany one child after another by the hundreds through the critical stages of their development and help to mold them for eternal life, is not only himself living among the noblest ideals and filling his heart with the sweetest hopes, but he is teaching other hearts to hope, other minds to see, other lives to sing the eternal song. Surely, if there be any art to this it is the loftiest of arts, and we who believe it, and love it, and pursue it, must ourselves know the Master's principles and methods. The sculptor trains himself in native land, across the seas and with the world's best masters. Michael Angelo, though not very robust and in declining health, we are told, studied after he was sixty years old, and cut away from a piece of very hard marble in fifteen minutes more than three or four untrained men could have done in three or four hours. We are sculptors in the Kingdom of God serving Him. Shall we do anything less than give Him our best training? Shall we or shall we not? Delay means loss.

NEEDED BY ALL.

Whatever theory one may have concerning salvation from sin, it is an undeniable fact that all people need an appropriation of Christ's atonement for the remission of their sins. And when one becomes a Christian, he is still in need of the atoning work of Christ. Any scheme which would do away with the necessity of the Christian's having the daily and direct benefit of Christ's offering for sin, is a false and fatal scheme. There are no exceptions among Christians in respect to this necessity. One may say that he has no sin to be atoned for; he may declare that there is no tendency within him to violate any law of God, nor to disobey any command; yet this denial of guilt, and declaration of perfect innocence, avails nothing with God, nor can it make void the necessity of a daily use of Christ's offering for sin. The eminent Bible expositor, Dr. A. T. Pierson, in referring to the ancient Levitical services, says: "An offering was specialy appointed for the high priest and his sons 'in the day when he is anointed,' half to be offered in the morning, and the residue in the evening, and wholly burnt. The object, evidently, was to remind them that there was no official exemption, otherwise they might come, in time, to regard themselves as above the people, and, by virtue of their office and functions as high priests, not obligated to the same atoning sacrifices as others. The law kept before them the fact that even the high priest needed daily * * * to offer up sacrifice, first for his own sins, and then for the peoples'. All are involved in one awful state of sin, guilt, and condemnation." The high priest was called "holy" because he was set apart to a holy office, yet he needed daily atonement; and every Christian has the same need.

C. H. Wetherbe.

—Renew for The Sun today, please.



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(Begun on page thirteen.)

steadfastness and patience with which it equips us, using Noah or Job as illustrations. Others still will occur, but do not use over one or two, one better, and **cut it short.**

The Scripture.—Appoint two Endeavorers to read the two passages of Scripture. Then have two of the Committee Chairmen to comment briefly on a passage each.

Question Spurs.—To be answered as voluntary participation:—

What is omniscience?

How does knowledge that God knows help me? (To several.)

How does the knoweldge that God is omniscient help our conduct?

What is the advantage of prayer?

Why does God spare us, since he knows our sins?

What is the need of telling God our desires, since he already knows them?

What kind of life is pleasing to God?

What kind of life is displeasing to God?

What may we do to get the omniscience of God to help our neighbors?

If all men knew that God is omniscient, what effect would it have on their lives?

How may we cultivate knowledge of God?

How may we secure his omniscience as an ally in our life work?

Show how God knows our future; our sorrows; our thought; our depressions; our joys; our motives; our patience.

How did God's omniscience help Enoch? Jacob? David? Jeremiah? Samson? Joseph? John the Baptist? Peter? Matthew? Timothy? Stephen?

Scripture References.—To come in as voluntary participation:—

Your Hairs are numbered - - Luke 12:7
He careth for you - - - - 1 Pet. 5:7
Mindful of us - - - - - Ps. 115:12
Knoweth the secrets of the heart Ps. 44:21
"Leave me not" - - - - - Ps. 27:9
His Understanding is infinite - Ps. 147:5
Your Heavenly Father knoweth Matt. 6:32
"Doth not He see my ways?" Job 31:4
He seeth all his goings - - Job 34:21
All things are naked unto His eyes Heb. 4:13
The Lord is my Helper - - - Heb. 13:6
God knoweth all things - - 1 John 3:20
He knew all men - - - - - John 2:20
We are sure of His omniscience John 16:30
"Thou knowest - - - - - John 21:17
Knoweth the hearts of men - Acts 1:24
Searcheth the hearts of men - Rom. 8:27
"I will strengthen thee" - - Isa. 41:10

For Next Week: Christ's Yoke.

M., June 13,—Purity and Humility, 2 Cor. 10:1; Phil. 2:7-8; Luke 23:34.
T., June 14,—Self-Control, Heb. 12:3; 1 Peter 2:23.
W., June 15,—Obedience, Heb. 5:7-9.
T., June 16,—Sacrifice, Isa. 50:6; John 10:17-18.
F., June 17,—Love, Matt. 22:37-39.
S., June 18,—Prayer, Mark 1:35; Matt. 26:36-44.
Sun., June 19, Topic—The Yoke of Christ, Matt. 11:25-30.

Suggested Program.

1. Chain of prayer. Two songs.
2. Scripture and comment.
3. Solo or other special music.
4. Leader's remarks.
5. Prayer. Song.
6. Voluntary participation, including answers to Question Spurs and Reading or recitation of Scripture Verses with brief comment, interspersed with stanzas of appropriate music.
7. Prayer.
8. Pastor's Five Minutes.
9. Song. Offering. Lord's Prayer in concert.

—We think our population of 80,000,000 great; but what of that of the British empire whose population, by recent estimate, numbers 385,357,000?

—There are now so many Italians in the State of Rhode Island that all important State documents are printed in Italian as well as in English.

—Former Governor Folk, of Missouri, is to be a candiate for the Presidency on the Democratic ticket in 1912, so dispatches report.

—Governor Kitchen has issued his proclamaiton convening the North Carolina Legislature in extraordinary session at Raleigh, Tuesday, June 14, 1910, for the purpose of considering the emergency resulting from the inability of the State Treasurer to sell certain bonds authorized by the Legislature of 1909 to meet the payments of other bonds which fall due on July 1, 1910, which bonds were issued in 1880 and must be redeemed July 1.

—It was originally planned to excavate 103,795,000 cubic yards of dirt in digging the Panama Canal. That amount has now been removed, but owing to the change of plan to enlarge the width and depth of the canal to accommodate warships of the Dreadnought type 70,871,594 more cubic yards must be excavated. During the year 1909 35,000,000 were removed, in 1908 there were removed 37,000,000 cubic yards. Two more years, therefore, should see the Canal complete.

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs .	8:52	1:55	7:25
" Varina	9:04	2:05	7:35
" Fuquay Springs .	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:13	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

	A.M.	P.M.	P.M.
Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs .	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Willow Springs .	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M.